

Сунгарскій проспектъ. Гостинница Метрополь.
Hotel Metropol. Sungari-Prospekt.

Харбинъ.
Charbin.



18 1900
Амл. 0.10 Гранбургъ въ Сторобинскъ

40 Горт. Д-ль Н. И. Чурнявъ и Ко.
Харбинъ, Новый городъ.

Am leaving a great trip - Moh for
Hrie with me. There is where liberty is
being made. Men & women 2 days on
Hollow gauge - day side of which bring you
will like. Travel is in force of Constructi-
2 days in Mukden. A night in same road
& Clay Chen - then 12 hours on Russian road
to Harbin. A great city this. Men & women
to this Hotel & Conditions of our trip through
Harbin 19 year ago. Learn tonight for Moscow.
thing to see for - Yours
J. Lan



Rev. T. C. Moffett D.D.

156 Fifth Ave New

New York

N. Y.

U.S.A.

World Missionary Conference

1910

THE WORLD MISSIONARY CONFERENCE, which is to be held in Edinburgh, from 14th to 23rd June 1910, is the most serious attempt which the Christian Church has ever made to measure its responsibilities to the non-Christian world. During the two years preceding these meetings eight Commissions will have been at work making a fresh study of the Missionary operations of the Church. Never before have so many able men and women been associated in work of this kind. Men prominent in public life, such as Lord Balfour of Burleigh, Sir Andrew Fraser, Sir Robert Hart, Sir Ernest Satow, The Hon. Seth Low (late Mayor of New York), and Admiral A. T. Mahan (United States Navy); scholars like The Rev. Prof. D. S. Cairns, The Rev. Principal A. E. Garvie, The Rev. Prof. W. P. Paterson, and Prof. M. E. Sadler; leading Bishops of the Anglican Communion, such as The Bishops of Birmingham, Southwark, and Aberdeen, together with about 150 others from among those in Europe and America who possess the most competent and practical knowledge of Missionary methods, are engaged in the work of these Commissions. Associated with them in their work of inquiry are about 1500 of the most distinguished Missionaries and native workers in every Mission field of the world. Each Commission will present to the Conference a Report which will necessarily become the standard work on the subject with which it deals.

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Every Protestant Church of Europe and America carrying on work of any magnitude among non-Christian peoples is represented in the work of the Conference by some of its leading men. The consciousness of the magnitude of the task before them is drawing together in a remarkable way the workers in the mission field, and in the approaching Conference is uniting the Churches at home in a way that has not been witnessed before.

The great Movements taking place in Asia and Africa have brought the Church face to face with a tremendous task. In the far East Japan has made a dramatic entrance into the life of the modern world; China has suddenly abandoned her traditional policy and is rapidly developing her material resources and shaping her educational, civil and military systems on western models. In India there is a rise of national consciousness: in Persia and the Turkish Empire a keen struggle for freedom is taking place among races long accustomed to the most absolute subjection. These changes offer a unique and critical opportunity for the rapid extension of Christianity among these races. But while this is so, the Churches have to lament the painfully slow progress in the realisation of the ideal of the universal preaching of the Gospel. More than half the present population of the world have never heard of that Gospel; the great religious races are not only non-Christian, but, in a growing degree, profoundly anti-Christian; and Mohammedanism, as bitterly hostile as ever, is rapidly extending its borders in Africa. The world has become a unity, and we cannot solve our own problems without taking account of these problems. The task of Christianity is one.

When the situation is so critical and the

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opportunity so urgent, methods of work and Missionary statesmanship become supremely important, and the World Missionary Conference represents a serious attempt on the part of the Church to equip itself for the task.

It is striking and appropriate that a Conference of this unique character should be held in Scotland. In the missionary enterprise of the past century, Scotland holds a leading and honourable place. It was David Livingstone who opened Central Africa to the Gospel, and the roll of Scotsmen who have left their mark upon that Continent includes such names as Robert Moffat, Mackay of Uganda, Stewart of Lovedale, Hugh Goldie of Calabar, and Laws of Livingstonia.

In India the influence of such men as Alexander Duff, John Wilson, Stephen Hislop, William Miller, Graham of Kalimpong, and Mackichan of Bombay, has been so far-reaching that, as a German writer has said, it would hardly be possible to write the biographies of these Scottish missionaries without giving an almost complete history of Western education in that country.

Robert Morrison, the pioneer of Protestant Missions in China, and his only colleague, William Milne, were Scotsmen. They were followed by William Burns, the ardent apostle, by James Legge, pre-eminent among Chinese scholars; by John Kenneth Mackenzie, and many other devoted physicians; by James Gilmour, the apostle of Mongolia, and by the noble company of men and women who have been the means of building up the Church in Manchuria. In the work in the South Seas, we think at once of John G. Paton and James Chalmers.

If the demands of the new situation are to be met as nobly as our fathers answered to the call of their generation, there must be in Scotland a great missionary revival.

PREPARATORY WORK IN SCOTLAND.

If the Scottish Church is to reap the full advantage of the great opportunity presented by such a Conference, it is necessary that the aims and significance of the Conference should be as widely as possible understood and appreciated. The Scottish Public Meetings Committee is therefore arranging for the holding of about fifty preliminary meetings in the most important centres of Scotland. A large number of prominent ministers and laymen have consented to take part in these meetings.

At the Conference itself, simultaneous meetings will be held during the ten days in the Assembly and Synod Halls in Edinburgh, so that there will be an opportunity for at least a few representatives of every important district in the country to attend the Conference.

Similar meetings will be held in Glasgow during the four days 20th to 23rd June inclusive.

As soon as the Conference is over, advantage will be taken of the presence in this country of missionary leaders from every part of the world to hold a large number of meetings throughout Scotland, to transmit as widely as possible the message and inspiration of the Conference.

There is being issued in connection with the Conference a monthly "News Sheet," which will be sent regularly, post free, to any address, on receipt of a Postal Order for 2s. Orders should be addressed, Secretaries, "News Sheet," World Missionary Conference, 100 Princes Street, Edinburgh. The "News Sheet" will be indispensable to all who desire to keep themselves informed with regard to the work of preparation for the Conference.

**World
Missionary
Conference**

1910

Frank Weyer

Koreans at Hastings - 1910

HASTINGS COLLEGE

Hastings, Nebraska 68901



RECEIVED

May 1, 1974

MAY 6 1974

Dr. Alan Hamilton
% Programs Agency
475 Riverside Drive
New York, New York 10027

LEADERSHIP DEPARTMENT
ALAN HAMILTON

Dear Dr. Hamilton

I am coming to you to ask if your office has the information which I need to answer a question in connection with the date that Korean students first came to American colleges and the colleges that they entered.

I might add, Hastings College had quite a number of Korean students in the early 1900's. As a matter of fact, during the summer of 1910, a rather large number of Korean students came from various other colleges to attend a special type of summer school. Syngman Rhee, who was then a graduate student at Princeton, helped to organize the school for the group. He did not stay for the entire period but stayed long enough to get the work underway.

Physical Education was one of the important subjects and many of the exercises included the use of a broomstick to simulate a gun. These young people were getting ready to return to Korea where they would form an important part of the Army.

None of us at Hastings now have much more information regarding the Koreans of that period but we know that there were individual Korean students who attended Hastings College and other American colleges prior to 1910. We also have the impression that the first Korean students came through the influence of Christian missionaries who were at work in Korea prior to 1910. *

Can you tell us who some of these missionaries may have been and their home church or college? I might add that one of our Hastings College faculty members is making a study of this whole topic of when and why the Koreans first came to Hastings. I was a student at Hastings College in 1910 but I cannot answer most of the questions which I am asking you in this letter.

We shall appreciate any help you can give us.

Yours truly

Frank E. Weyer

Frank E. Weyer
Hastings College Historian
Hastings College

FEW:chd

* Were nah the Underwoods
in this group?

1910

KOREA

S. A. H. H., b. 155 (1910)

World Missionary Conference, 1910

(To consider Missionary Problems in relation to the Non-Christian World)

REPORT OF COMMISSION II

THE CHURCH IN THE
MISSION FIELD

With Supplement: Presentation
and Discussion of the Report in
the Conference on 16th June 1910

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PUBLISHED FOR THE WORLD MISSIONARY CONFERENCE BY
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to commend itself. So also the reading of Scripture and the offering of suitable prayers dispel the idea of unfeeling disregard for the dead, and can be so arranged as often to afford good opportunities both of comforting the mourners, and of explaining to the onlookers the grounds of their hope. The fact also that the poorest and most friendless of Church members receives at death such marks of respect is a striking expression of Christian love, and these impressions may be further deepened by due care being taken in the ordering of graves and cemeteries and the maintenance of suitable memorials of the departed.

An Indian pastor in Madras writes: "The Hindus, quick at absorption, are fast trying to imitate Christians wherever possible. They will never be able to give that high hope after death to their co-religionists that the Christians do. The Christian preaching and singing and solemnity at funerals strongly attract the Hindus."

We are informed that amongst the Shans in Burmah, the observance of Christian marriage and the teaching connected with it, as also the teaching of the hope of immortality in connection with Christian burial, has produced a powerful impression on the minds of the heathen; and they are ready to admit that the Christian customs and the Christian hope are far superior to their own.

We have similar testimony from Central Africa, as follows:—"Every Christian marriage is conducted so as to impress the parties with the solemnity of the rite, and the sacred character of the vows which they undertake. At funerals every care is taken to mark the distinction between Christian burial and burial according to heathen rites. Services are conducted first at the church, and then at the grave, by the minister or an elder, and the whole burial rite is conducted with the utmost solemnity, in strong contrast to the wild wailing of the native heathen funeral."

SUNDAY SCHOOLS

The vast importance of Sunday School work is now universally admitted; and nowhere is the need of this method of edification more urgent than on the mission field. If the children of the Church members are permitted to grow up uninstructed and unshepherded, the consequences must be disastrous, and the Church loses one of the main sources from which her fresh membership ought to be derived. Children who have been trained in Christian homes, and instructed in the Sunday School, ought to be constantly passing on into the ranks of her communicants, and they begin their Christian life with advantages that those can never know who have grown up under the blighting influences of heathenism.

In Korea the Sunday Schools are designed for the children of the Christians, but non-Christians would not be excluded, though few of these have thus far sought to attend. Usually their parents would not like to permit them to come under the influence of the missionaries. In some cases, as we have pointed out above, pp. 132-3, the second service on Sunday is a general Sunday School in which the whole congregation participates; in other cases regular classes are organised, and the adults attend as well as the children.

From Korea, too, we have report of extraordinary activity in a form of work which can, perhaps, be best classified under the title of "Sunday Schools," though it differs widely from normal Sunday School work, including the teaching and Bible training of men, women, and children, in altogether exceptional numbers. The Rev. S. A. Moffett, D.D., writes: "The chief factor in the transformation of the spiritual life of the Koreans, and what has placed the Korean Church in its proper place in evangelisation, has been the great system of Bible Training Classes. In these classes the whole Church, in all its membership, young and old, literate and illiterate, is given systematic education and training. Some of the classes are central ones held in the mission station,

designed for the whole field at that station, and taught in the main by the missionaries. Some are local, for a smaller district or for a single congregation, taught in part by missionaries, but almost entirely by Koreans. Classes for men and for women are arranged for, so far as possible, in every one of the more than 2500 congregations or groups in the country. The attendance ranges from 5 to 500 in these country classes, for which a large force of the better instructed men and women is detailed to the work as teachers. The Bible is the text-book. One station reports 262 such classes, with 13,680 enrolled, another 292 classes, with 13,967 enrolled. Throughout the land the total will be more than 2000 classes, with an attendance of over 100,000 men and women."

The Sunday Schools in Japan are only in rare instances intended exclusively for the use of non-Christian children; but they present a unique phenomenon as regards the very large number of such children in attendance. The proportion of Christian children in attendance is estimated to amount only to eight or nine per cent. of the whole. As this is a remarkable condition of affairs, we call attention to the following statement as to the accessibility of children in Japan. In a paper on Sunday Schools read at the Tokyo Decennial Conference in 1900,¹ Miss Buzzell states that: "The cities of this land are full of children, and they spend much of their play-time in the streets. There is hardly a neighbourhood where you cannot gather together a group of children, if you can find a room for the meeting, and some one with tact and zeal to teach them. . . . At present, in Sendai, according to Mr. Noss, our statistician, one-tenth of all the children are in the Sunday Schools." All the missions take a large part in this work. In 1907 the Sunday School Association of Japan was formed. An important part of the Association's work is the preparation of literature for Sunday School use and the arrangement for the delivery of lectures in various centres for the training of teachers.

¹ See *Conference Report*, p. 365.

In China the Sunday School work is on very different lines from what it is in Japan. Owing to the common attitude of suspicion towards foreigners, it has been difficult in the past, and it still is so in many places, to get the children of non-Christian parents to attend. On this account the scholars are for the most part those whose parents are in connection with the Church. There are now, however, Sunday Schools for non-Christian children in Peking, Chefoo, Tengchow, Shanghai, Soochow, and Foochow. These schools are reported to be exercising a very helpful influence, as "prejudice is removed and many homes are opened for evangelistic effort. In Shanghai, Chinese young men, connected with a Church which is self-supporting, carry on a Sunday School for non-Christian children which is very largely attended.

In some cases a considerable number of adults attend as well as the children. The important work of teaching does not seem to have been taken up yet by the ordinary Church members, and the staff of teachers is largely derived from those who are in the employment of the missions.

This branch of the work was carefully considered by the Shanghai Centenary Conference, 1907.¹ From this Report it is manifest that there is very great room for development and improvement in connection with this department of work. The following resolutions were adopted:—

"Greater attention should be given to the spiritual care of the young people of the Church and to the fuller use of Sunday Schools, the latter being so arranged that adults, as well as children, may attend."²

And again:—"Whereas we believe the Sunday School to be of the utmost importance for the spread of the Gospel, and the building up of the Church of Christ in China, we therefore resolve:

"(1) That this Conference elect a Committee, composed of not more than twenty members, whose duty shall be

¹ *Records of the Conference*, pp. 236-295.

² *Ibid.*, p. 440.

the meeting of the relative Mission of the Church
on the field.

Am meeting so many friends - Dr Landon, Mrs Loney,
Govt Burke, Mr Ellis, Mr Wogan many others who
have been in there in our before. The actual this afternoon.

Am to call on Thomas friends the actual this afternoon.

Expect Tom any day now.

Much much love to Fatherly & Mother & the children and
if you are dear could see you must be very long and
long husband. U & L.

WORLD MISSIONARY CONFERENCE
UNITED FREE CHURCH ASSEMBLY HALL
MOUND, EDINBURGH

June 16 1910

In the rush of things
once more and the time is so
fully occupied. It is a wonderful
conference and we have a great
time from it.
How hungry I am for in descent and
how much more & more I realize
my need of in all my work and
in all my experiences. I long to turn
to you for advice and help and sympathy
and appreciation in the midst of all
the many responsibilities and duties and
opportunities and privileges which come
to me and I want to plan it hereafter

the "quest" of the relative Mission to the Church
on the field.

Am meeting so many friends - Dr Landon, Mrs Paine,
Count Moltke, Mr Ellis, Mr Morgan many others who
have been in Korea in our Lodge.
Am to call on James' friends the artist this afternoon
Expect Tom any day now.
Much much love to Father & Mother to the children and
to your own dear self from your most eagerly longing and
loving husband. *J. Lane*

WORLD MISSIONARY CONFERENCE
UNITED FREE CHURCH ASSEMBLY HALL
MOUND, EDINBURGH

June 16 1910

Dear the need of things

once more and the time is so
fully needed. It is a wonderful
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I am much more than I realize
my need of in all my work and
in all my experience. I long to see
you for advice and help and sympathy
and advice in the matter of all
our many responsibilities and duties and
opportunities and privileges which come
to me and I want to know it better

seems to bother & me hard to speak without much
Chance to think & collect my wits. Prof Course & myself
a round at Harrow and next that I had said to
meet a great quantity as I should wish to meet in
as I could have met it had I been prepared. Sometimes
I did not completely think - but I needed you after
We are having some rare treats. Dr. Steer (Grieston by
Edinburgh Union the other day) gave a wonderful address in
Course and another fine Minute talk during the discussion
Boston House but no more beautifully recently & I believe
in intercessory prayer today. That a spiritual power be
Dr. Brown was fine - his preaching in Minute talk introducing

that in all things you shall
be with me. I need you more
than I can tell or you can realize.
I am down in an address tomorrow
night in kind hall and I course
I am in fear and trepidation and
wondering how I am to meet the
responsibility. I shall have to work
hard & think hard between now &
then and will hope and pray that
the message will be given me.
Sunday morning I am to speak in
St. Thomas Parish Church Leith a
suburb of East Edinburgh.
Yesterday during the discussion on
self support I was not intending
to speak but the Chairman suddenly
called upon me and I was so

seems to happen to me had to speak without much
 chance to think & collect my wits. Of course I suffered
 a usual attack and felt that I had sailed to
 meet a great storm, as I should wish to meet it
 as I could have met it had I been prepared. Nevertheless
 I did not completely flunk - but I needed you after
 We are having some rare treats. Dr. Spiller (Doctored by
 Edinburgh Union the other day) gave a magnificent address
 course and another fine minute talk down the discussion
 Bishop Moore led us most beautifully recently and helpfully
 in intercessory prayer today. What a spiritual power he is
 Dr. Brown was giving his address in minute talk introducing

that is all things in small
 he will be. I need you much
 than I can tell or you can realize.
 I am down in an address question
 night in spirit talk and I could
 I am in fear of temptation and
 wandering from you & trust the
 responsibility. I shall have to work
 hard thank God before now to
 them and will like and pray that
 the message will be given me.
 ordinary meeting I am to speak in
 St. James' Road Church with a
 course to last Saturday. I am
 yesterday during the discussion on
 self control &c I was not sitting
 & stand out the Chairman probably
 called when we end I am so. The

SA-M.let (typed copy:S.A.Moffett letter to his wife, Alice Fish Moffett)

World Missionary Conference
United Free Church Assembly Hall
Mound, Edinburgh
June 16, 1910

In the rush of things once more and the time is so fully occupied. It is a wonderful Conference and we look for great things from it.

How hungry I am for you dearest and how much more and more I realize my need of you in all my work and in all my experiences. I long to turn to you for advice and help and sympathy and appreciation in the midst of all the many responsibilities and duties and opportunities and privileges which come to me and I want to plan it hereafter that in all things you shall be with me. I need you more than I can tell or you can realize.

I am down for an address tomorrow night in Synod Hall and of course I am in fear and trepidation and wondering how I am to meet the responsibility. I shall have to work hard I think between now and then and will hope and pray that the message will be given me. Sunday morning I am to speak in St. Thomas Parish Church Leith a suburb or part of Edinburgh.

Yesterday during the discussion on self-support etc. I was not intending to speak but the Chairman called upon me and I as so often seems to happen to me had to speak without much chance to think or recollect my wits. Of course I suffered as usual afterwards and felt that I had failed to meet a great opportunity as I should wish to meet it or as I could have met it had I been prepared. Nevertheless I did not completely flunk it--but I needed you after it.

We are having some rare treats. Dr. Speer (Doctored by Edinburgh Union the other day) gave a magnificent address of course and another five minute talk during the discussion. Bishop Moule led us most beautifully, reverently and helpfully in intercessory Prayer today. What a spiritual power he is! Dr. Brown was fine this morning in Minute [?] talk introducing the question of the relation of Mission to the Church on the field.

Am meeting so many friends--Dr. Landon, Mrs. Pinney [?]. Count Moltke, Mr. Ellis, Mr. Morgan and many others who have been in Korea in our home.

Am to call on Susie's friends the artists this afternoon. Expect Tom any day now. Much much love to Fatherdy and Mother, to the children and to your own dear self from your most eagerly longing and loving Husband.

Sam

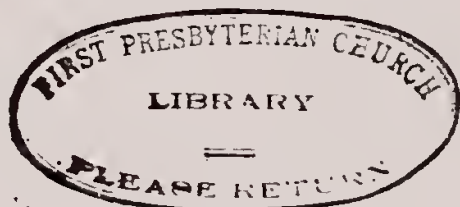
World Missionary Conference, 1910

(To consider Missionary Problems in relation to the Non-Christian World)

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REPORT OF COMMISSION I

CARRYING THE GOSPEL TO ALL THE NON-CHRISTIAN WORLD



With Supplement: Presentation
and Discussion of the Report in
the Conference on 15th June 1910

PUBLISHED FOR THE WORLD MISSIONARY CONFERENCE BY
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World Missionary Conference, 1910 (Edinb., Lond., N.Y., 1910)
Vol. I. Carrying the Gospel to All the Non-Christian World

DISCUSSION

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Rev. Dr. S. A. MOFFETT (Presbyterian Church, U.S.A., Korea): I am not here to say that the evangelisation of India, or of China, or Manchuria, is not to be accomplished by the pouring in of foreign money. It can be more speedily done and most effectually done by the furnishing of foreign money, well and good, pour it in by the millions. But certainly we in Korea do not feel that the foreign money should be poured in for the support of native agents in order to accomplish the evangelisation of Korea, and we stand there because we have already seen the possibility of placing upon the native Church the necessity of supporting its own native evangelists, and it is starting them and is sending them forth into every village of that twelve millions of people. And not only so, but when the question now comes before the Korean Church, it is the Korean leaders, who, a few years ago, urged upon us the securing of more money to pay more paid agents for the evangelisation, who now stand as a man with us in saying that the burden of the support of that work should be placed upon the little Church gathered there by the first missionary. The point is not the question of raising the money. The question is one of character, the question of the development of strength of character in the native Church, and in Korea, perhaps, it was necessary to do something to develop strength of character. It may have been necessary to take that measure. Certainly we have seen it work to satisfaction, and the Koreans themselves now come to us and with grateful hearts say, "We thank you that you put the burden upon us, and did not respond to our request for more money in the early days." This we do know, that in order to develop strength of character—and that is what we need in the initial members of the Church in any land—we dare not pauperise them—we dare not go beyond the point in assistance where they are able to bear their own burdens. Beyond that, certainly judicious assistance should be given. But I trust, in Korea at least, our Boards will not pour the money in to the support of the native agents.

Rev. Dr. J. CAMPBELL GIBSON (English Presbyterian Church, Swatow, China) said that the question was one which could not be answered categorically. We want a large native agency, but we do not want them dependent on foreign support. He was afraid that what they spoke of as the native Church was generally so weak that it could not maintain its own preachers. But he believed, with the last speaker, that a Church which seems to be a poor Church will, if it is wisely led, find the means to support as many of its members as are really called to special work of this kind. The Mission of the Presbyterian Church in South China depended very largely upon native support. It paid eighty per cent. of the salaries of all ordained pastors, of all congregational schools, of all preachers throughout the whole